

342 414-415), but the skin tent with the two compartments as described by Maximilianus Transylvanus (1523, p. Av) suggests more the typical *Tehuelche* toldo of later times. This typical toldo (pl. 37, *bottom*; pl. 38, *bottom, right*) was made of three or more rows of stakes, diminishing in height from front to rear, and covered with guanaco skins sewn together and smeared with a mixture of grease and red paint. The inmost section was divided by skin screens into compartments, each married couple having their own compartment. The open side, facing east (to leeward), was sometimes, in winter or in bad weather, nearly closed with other skins. The fire was made near the center of the open side, a little within. Skins laid on the ground were used to sleep upon; covers were also of skins. The toldo, according to Spegazzini (1884, p. 230) usually housed a man and his entire family, or an extended family consisting of grandparents, children, and grandchildren, with their wives and offspring; while sometimes each of a man's wives and sons had a separate toldo. Apart from special gatherings, camps did not contain more than about 20 toldos; more commonly they contained fewer.

DRESS AND ORNAMENTS

291 Clothing.—The early *Tehuelche* men wore a pubic covering, later superseded by the chiripá, and some at least tied up the penis by the prepuce to their belt. (Ladrillero, 1880, p. 498; cf. Pigafetta, 1906, 1: 60; Noort, 1905, p. 191.) The early skin moccasinlike footwear, with hay stuffing, gave place among the later *Tehuelche* to the bota de potro (fig. 18, *e*) made from the dehaired skin of a horse's hock or of the leg of a large puma (Lehmann-Nitsche, 1916 b, 1918, 1935). In one post-Columbian burial in Chubut Territory were found two exceptional types of clothing, a piece of shell-disk spangled mantle and a sandal (Vignati, 1930, pp. 12-19, cf. citations, pp. 20-32, of sources on mantles and footwear). Guanaco-skin overshoes were sometimes worn (Musters, 1872, p. 196). Men's other garments were (pl. 39, *top*): A mantle of sewn skins of young or unborn guanaco, or of skunk, fox, or wildcat (Viedma, 1837 b, p. 68; Mufiiz, 1917, p. 214; Musters, 1872, p. 196), reaching to or below the knee, secured by a belt, painted with polychrome geometric designs (fig. 19; cf. Lothrop, 1929), ordinarily worn with the hair inside, but sometimes in hot weather with the hair outside (Coan, 1880, p. 75); a woven woolen fillet; sometimes a poncho. The women's dress (pl. 39, *top*) consisted of: An apron pubic covering (cf. Vignati, 1931 *e*); an undergarment reaching from the armpits to the knees; a mantle like the men's, but fastened at the breast or shoulder; the bota de potro, when on horseback; sometimes a flattish straw hat.

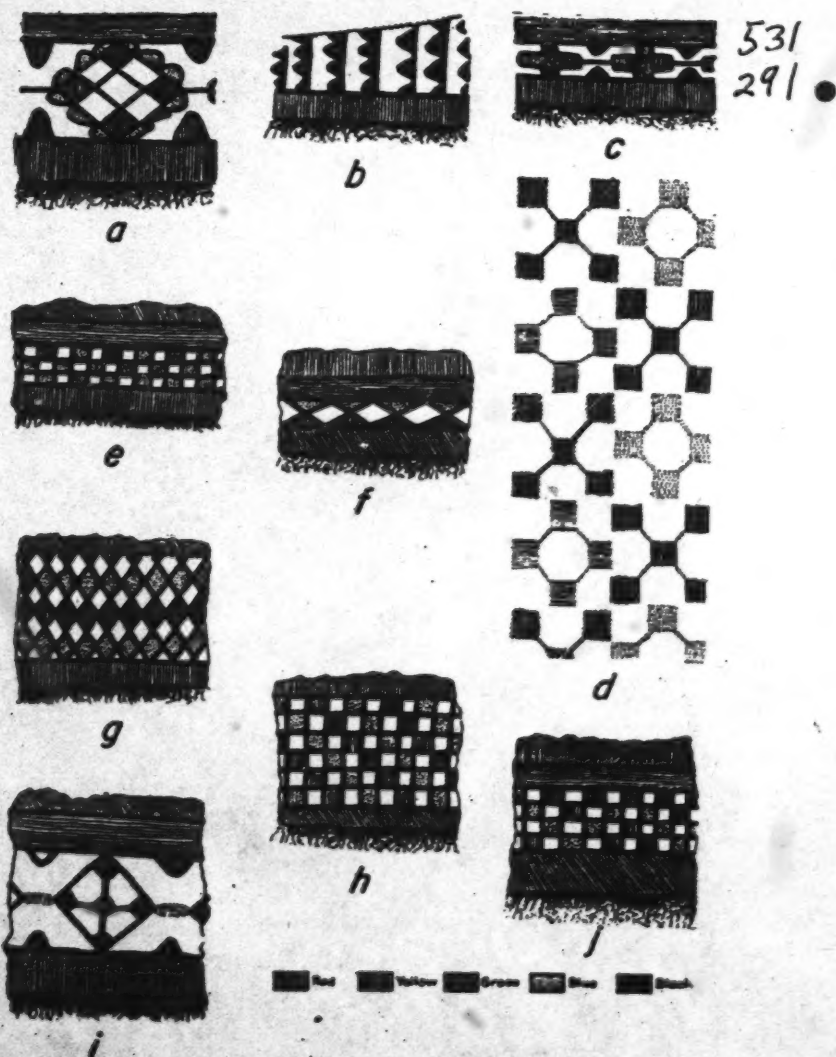


FIGURE 19.—Designs from Tehuelche guanaco robe. a, three-border pattern; b, corner; c, one-border pattern; d, center; e, f, one-border patterns; g, h, corner patterns; i, j, three-border patterns. (After Lothrop, 1929, pgs. 8 and 9.)

- 278 Lista, 1879 b, p. 76; Roncagli, 1884, p. 776; Spegazzini, 1884, p. 237.) Bloodletting was commonly resorted to. The resin of *Schinus molle* (*dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco bezoars were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.
[1802
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POYA CULTURE

- 114 Most of our extremely fragmentary data on *Poya* culture are derived from Diego Florez de León (1898), Gerónimo Pietas (1846), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menéndez (in Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929-30, 64: 220-222).
- [262] Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Florez de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Poya* had "a little grain" [cultivated by them?]; Menéndez (in Fonck, 1900, p. 319), that the "*Puelche*" [probably *Poya*] of Lake Nahuel-huapi in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.
- 415 Skin bags served as water containers. An alcoholic beverage was made of wild fruits.
- 273 Hunting and fighting weapons were the bow and arrow and bolas.
- 411 Dogs were used in hunting. Horses and cattle were early introduced.
- 231 Shelters.—Tents were of skins.
- 342 Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller public covering. One Indian, from inland, met by Florez de León, "had his nose pierced like the people of Perú" (1898, p. 256)—no doubt, with his septum pierced.
- 291 Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.
- 304 Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-daughter incest (*ibid.*), though not approved by public opinion.
- 492 Each band had its own headman, with persuasive rather than mandatory powers.
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1: Cooper E-4 (no date) 1946

SH5 Tehuelche SH5
Ona SH4

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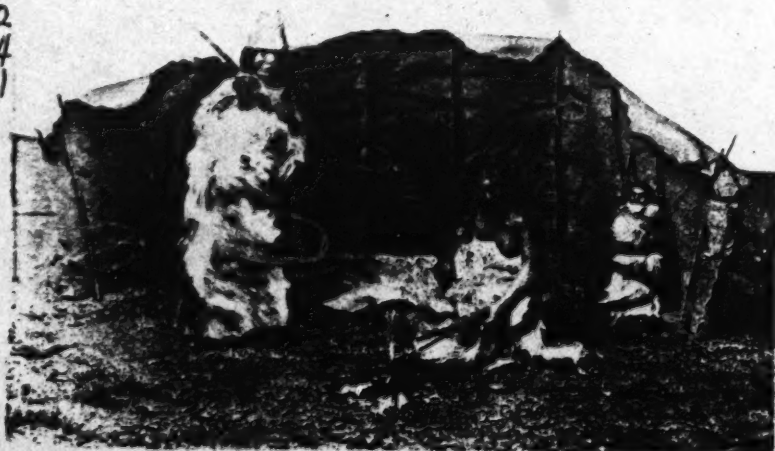


PLATE II.—Ona and Tehuelche shelters. Top: Model of Tehuelche tobo. Bottom: Model of Ona wind shelter. (Courtesy American Museum of Natural History.)

[P. 160 E]

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

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PLATE 20.—Tehuelche costume and ceremony. Top: Clothing and adornment. (After d'Orbigny, 1867, costume, No. 1.) Bottom: Girls' puberty rite dance held by firelight. (After Miquel, 1871, opposite page 153.)

[p. 160 G]

INTRODUCTION.

THREE HUNDRED AND FIFTY years ago the great navigator/75
Magellan anchored in a port on the eastern coast of an
unknown shore, part of the seaboard of the vast continent of
South America, to which he gave the name of St. Julian.
Starting from this point, the pilot Serrano explored the
coast to the southward, and discovered a river which he
named Santa Cruz. His ship was wrecked near the mouth,
and left her timbers on the rocks, the first of the long list of
vessels lost on that ironbound coast, which, from the mouth
of the Rio Negro to the Straits, offers but one or two safe
harbours, while submerged reefs, fierce gales, strong tides,
currents, and overfalls combine to render it nearly the most
perilous known to navigators.

Magellan remained at Port St. Julian and Santa Cruz from
April till October of 1520, when he sailed southward, and
discovered the Straits which bear his name. Two months
after his arrival at Port St. Julian a man of gigantic stature
appeared on the beach, 'larger and taller than the stoutest
man of Castile.' Eighteen natives afterwards arrived dressed[291]
in cloaks of skins and shoes of guanaco hide, which made huge
footmarks, whence they were called Patagónes, or 'large[10]
feet,' by the Spaniards; and thus originated in a nickname

100. AT HOME WITH THE PATAGONIANS.

- 252 In the hunt not less than pumas were killed, which were, as usual at this time, very fat, and were duly boiled in the iron pots, furnishing an excellent supper, the meat closely resembling boiled pork.
- 576 During the day seven of the Chilians were missed, and on our arrival at the toldos, it transpired that they had determined to try and find their own way to the Chupat settlement; and as they had left in an underhand manner, which the Indians look upon as tantamount to a declaration of war, some of the people wished to pursue and kill them, but this
- 133 proposition was overruled by Orkeke and Casimiro. The en-
- [136] campment was sheltered by a hill named 'Téle,' close to a large lagoon covered with waterfowl, into which flowed a beautiful spring issuing from the hill; along the margin of the clear pure water grew a profusion of a sort of green cress, and at sunset flights of flamingoes (*Phœnicopterus tgnipallo*) and rose-coloured spoonbills (*Platalea ajaja*) came to the lagoon to feed. One day's hunting was done in the surrounding plain, which to the west presents several of the remarkable drops, or basin-like formations described by Darwin as existing on the eastern side of the Cordillera. On October 5th we broke up the camp and marched in a northerly direction, until a stream of considerable size was arrived at; this some of us crossed at once, although it was deep and the banks rotten and unsound. The women and remainder of the party diverged to a ford, old Orkeke sending one of the Chilians to take care that his little dog (on whom he lavished his paternal affections) did not get wet. In half an hour's time the whole party—Ako included—had crossed in safety, and the camp was pitched on a peninsula between this river and another which joined it lower down. The united streams may or may not form a tributary of the Chupat, as the Indians disagreed on this point, some averring it to be so, others stating that the river flowed into a large lagoon. The weather had changed into drizzling rain, and the wet and sloppy state of the toldos was very disagreeable. It
- 291 did not, however, much affect our clothing, as it is easy to

dry a guanaco mantle by the fire, but care must be taken only to expose the furred side to the heat, otherwise the hide will become dried and apt to tear easily. Whilst in this encampment look-outs were posted, and one came in stating that he had seen smoke in a northerly direction. Consequently on October 9, having rested our jaded horses, which were rapidly improving in condition, from grazing on the young green grass now springing abundantly in all the valleys, we crossed a barren, clayey pampa, interspersed with bogs and marshes at intervals, and on the 10th arrived at a small range of hills, running east and west, under one of which the toldos were pitched, near to another of those beautiful circular springs which frequently occur in Patagonia; from the centre of the smooth white sand which formed the bottom, the water bubbled up like liquid crystal, and silvery fishes could be seen darting about in the circular basin. The Indians delight in laving their hands and feet in the springs, and will sit there for a long time admiring the beauty of these 'eyes of the desert.' As, on our arrival, the women had not yet completed the domestic arrangements, after throwing the spoils of the chase off our saddles, a party of us ascended an adjacent hill to have a look round. The day was magnificent, and the sun, just setting, bathed the whole country in a flood of red tints. To the N.E. we observed three distinct columns of smoke which the Indians averred to be caused by the Chilian deserters, and were very bitter against them, as they were supposed to have lost their way, and to be desirous of returning again to the toldos. In this place I found my compass would not act, owing, as I supposed, to having been disabled; but as it subsequently behaved properly, its temporary derangement must have been due to some local attraction. To the northward, as well as I could guess the bearings, ran a long range of hills, terminating in a peculiarly peaked mountain, below which the Indians pointed out the trees which fringed a river—according to their statements, a tributary of the Chupat. To the west

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2: Mustere T-5 (1869-1870) 1873
SH5 Tehuelche SH5



CEREMONY OF WELCOME (TEHUELCHES AND AHAUCANIANS).

PLATE 100.

[Facing P. 115]

- 62/ only sufficient for them to barter their furs and feathers, and
 22/ for the chiefs at the same time to receive their rations of
 434 mares, cattle, ponchos, yerba, tobacco, &c., allowed by the
 622 Government of Buenos Ayres. By the time we met them in
 November they had little to show of the gains of their
 August visit to Rio Negro except a few mares and gay-
 coloured ponchos. Hinchel, however, owned two or three
 23/ head of cattle which were said to have been caught at the
 head of the Chupat valley, being supposed to be stray cattle
 belonging to the Welsh settlers. Some of the Indians had still
 ● 29/ also a little yerba left, and tobacco in plenty; and on the occa-
 sion of the welcome many were dressed in coloured ponchos,
 4/1 chiripao, and some in leather boots. With arms they were
 passably well provided, guns and revolvers being in propor-
 tion of about one to four men. During the time that we
 574 were occupied in the ceremony the women of the newly-
 arrived party busied themselves in pitching their toldos; and
 shortly after we had returned to our camp, which was a
 little apart from that of the new comers, and appeared very
 small and insignificant when contrasted with theirs, the
 [43] cacique came over, and presented mares, horses, and other
 gifts to the chiefs of our party; and a grand feast was
 celebrated in our toldos. Many of the new comers rode
 over, two or sometimes three mounted on one horse, and
 would, if not acquainted with the inmates, stop in front of a
 toldo and look in for a few minutes, then ride on to another,
 and so on. As these were mostly young men, their real
 object was probably to reconnoitre the young ladies. One,
 727 however, who, though undistinguishable from the Indians in
 appearance, and who looked like an Arakanian, but was
 really by birth a Spaniard, having been carried off in his
 childhood from a settlement, brought over a pack of cards,
 525 and some of our party were soon deep in a game of siete, at
 which the stranger being a proficient, soon cleared them out
 completely.
- 622 Next day I paid a visit to Hinchel. He spoke no Spanish.

MANNERS AND CUSTOMS OF THE TEHUELCHES. 160

being performed on horseback. Their hair, which is of no great length, scarcely indeed equalling that of the men, and very coarse, is worn in two plaited tails, which on gala days are artificially lengthened, probably with horse-hair interwoven with blue beads, the ends being garnished with silver pendants. This practice, however, is confined, I think, to the unmarried ladies.

Being an admirer of long hair, on my first joining the Indians I greatly admired Tchang's daughter for her 'head of hair,' two immensely long tails beautifully embellished, which I naturally thought was all her own. But, meeting her by chance on the following morning returning to the tribe with water, to my great disappointment I found that she had taken her spare hair off, and her natural locks were the reverse of long. The young women are frequently good-looking, displaying healthy, ruddy cheeks when not disguised with paint. They are modest in behaviour, though very coquettish, and as skilled in flirtation as if they had been taught in more civilized society. The fair widow who so nearly misled the Englishman could on occasions appeal as prettily for help as a young lady in imaginary difficulties over a country stile. Thus, when at Orisko's request I led the way through a river—half way across the channel suddenly despaired, with muddy bottom, and an abrupt bank to land on—I heard a plaintive appeal, 'Mustera, help me! my horse is too small.' Exposure and work do not age them so soon as might be expected, but when old they become most hideous belshazzars, and the most weird-like witches imagined by Dart would be surpassed by a trio of Tehuelche grandmothers. The dress of the men consists of a chiripa, or under garment round the loins, made of a poncho, a piece of cloth, or even of a guanaco mantle; but, whatever the material, this article of dress is indispensable and scrupulously worn, their sense of decency being very strong. All other garments are supplied by the capacious and warm skin mantle, which, worn with the fur inside and the painted side

- 291 out, will keep the wearer dry for a considerable time in the wettest weather. This is often dispensed with in the chase, but, if worn when riding, is secured at the waist by a belt of hide or leather if it can be obtained. When in camp the belt is not used, and the garment is worn loose, something after the fashion of the 'melodramatic assassin's' cloak. When sitting by the fire-side, or even when walking about, the furled part of the mantle is generally kept over the [53] mouth—as the Tehuelches aver that the cold wind causes sore gums—a habit which assists in rendering their guttural and at all times rather unintelligible language more difficult of comprehension to the novice.

Their petro boots (fig. 8) or buskins are made from the skin of horse's hoof, and occasionally from the leg of a large puma, drawn on up to the knee and fastened round the foot. It is thus worn for a day or two until the boot has taken the shape of the foot, when the leather is cut at the toes and sewn up to fit. When the sole is worn, or in very wet or snowy weather, hide overshoes are worn besides, and the footprints thus made are really large enough to convey the idea of giant's feet, and partly explain the term 'Patagon,' or large feet, applied to these Indians by the Spanish discoverers. The boots are rarely put on in camp, for economical reasons, though turning out barefoot in the frozen grass at daylight is unpleasant even to a Tehuelche. But the material of the boot would soon wear out if used for walking. In riding they are secured by garters, either gay coloured woven bands, or, which is *de rigueur* for chiefs, of hide, with massive silver buckles. Although the usual head-dress of the man is simply a coloured fillet to confine the hair, yet sometimes, and especially on state occasions, hats, if procurable, are indulged in. Old Orkaks frequently wore a felt wideawake, which was, on returning from hunting, carefully put up by his thoughtful spouse.

The women's dress consists of a mantle similar to that worn by the men, but secured at the throat by a large silver

MANNERS AND CUSTOMS OF THE TEHUELCHES. 171

pin with a broad disc, or a nail, or thorn, according to the ²⁹¹ ●
wealth or poverty of the wearer; and under this is a loose
calico or stuff sacque, extending from the shoulders to the
ankle. When travelling the mantle is secured at the waist
by a broad belt ornamented with blue beads, and silver or
brass studs. The boots worn by the women are similar to
those described, with the exception that in their preparation
the hair is left on the hide, while it is carefully removed
from those of the men. The children are dressed in small
mantles, but are more frequently allowed to run about naked
up to the age of six or eight; their little boots are made
from the skin taken from the fore-legs of the guanaco, soft-
ened in the hand. The small children generally remon-
strated strongly and effectually against wearing this article of
clothing; and whatever the severity of the weather, preferred
running about barefoot. The cradles for the babies are ⁸⁵⁴
formed of strips of wicker-work interlaced with hide thongs,
fitted with a cover to keep sun and rain off, and made of a
convenient shape to rest on the saddle gear of the mother
when on the march. They are ornamented, if the parents
are wealthy, with little bells, brass or even silver plates.
The women are fond of ornaments, wearing huge earrings ³⁰¹
of square shape, suspended to small rings passing through ³⁰⁶
the lobe of the ear; also silver or blue bead necklaces. The
men also wear these necklaces, and adorn their belts, pipes,
knives, sheaths, and horse-gear with silver. Those who can ^[42]
afford it also indulge in silver spurs and stirrups; most of
their ornaments, except the beads, are home made, being
beaten out of dollars obtained by commerce in the settle-
ments. Both sexes smear their faces, and occasionally ³⁰²
their bodies, with paint, the Indians alleging as the reason
for using this cosmetic, that it is a protection against the
effect of the winds; and I found from personal experience
that it proved a complete preservative from excoriation or
chapped skin. It proved equally effective against the sun,
which in Henno peeled my face completely until I resumed

- 294 and yellow lines is painted with the greatest exactness, the
 531 women working all day with the most assiduous industry. When completed it is left for a night to dry, and the other half and wings, which serve in lieu of sleeves, are duly completed, and subsequently all are joined together, presenting, when finished, an unbroken surface of fur. The most favourite pattern (except when the wearer is in mourning) is a red ground with small black crosses and blue and yellow longitudinal lines for borders, or with a zigzag of white, blue, and red. The untiring energy with which the women work, 462 and the rapidity with which they sew, are astonishing. When a man is married, his wife, or wives, of course manufacture his mantles, assisted by their friends, whom they help in their turn; but should he be a bachelor, as in my unfortunate case, [437] he gives out his skins to a fair lady, who works like other people I have heard of—on half-profits, and the hunter generally loses by the bargain; at least such was my experience, some thirty or forty skins only producing a mantle containing about one-third their number. Besides the guanaco 291 mantles which are most generally worn, others are made 437 from the skins of the fox, puma, wild cat, cavy, and skunk; the fur of the latter and of the wild cat are the most valuable, but, like the others, are generally intended only for barter. 462 The women, besides making mantles, weave the fillets for the [294] head previously mentioned, from threads of unravelled stuff obtained in barter at the settlements, or from their Araucanian neighbours. They work on the same principle as [286] that on which a sailor constructs a sword mat. Besides these fillets, they occasionally weave scarves for the waist, and garters. Many of them also work in the minor details of [326] silver ornaments, such as hollowing out or bending the studs, boring the holes, and stitching them on to the belts or armour, as the case may be. They also sew the skins [281] together for the coverings of the toldos, which is very laborious work. They scrape and dress horse-hides for the furniture of the bed-places, painting them in various pat-

2: Musters T-5 (1869-1870) 1873

SH5 Tehuelche SH5

Araucanians 564

TEUKEL TO GEYLUM.

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if I could repair firearms, and one or two very antique specimens of flint pistols and blunderbusses were produced, the locks of which were wood-bound. Half an hour served to set these to rights, at which the owners were much delighted, and offered me tobacco, &c., which however I refused, taking instead a hide to make a small lazo. A
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After bidding, not adieu, but *au revoir*, to my new friends, whilst strolling back I was called into a toldo where four women were sitting sewing mantles. One, who appeared to be of the Pampa tribe, old and ugly, spoke Spanish, and stated that she was formerly in the Rio Negro with the cacique Cuingoli. She acted as spokeswoman for the others, three tall, buxom lasses, daughters of a brother of Quintuhual, who was Capitanejo of the party. They were gaily dressed in variegated ponchos, with silk handkerchiefs bound round their fine glossy hair, which was plaited into two long tails, and set off their clear, fresh complexions charmingly. The first question they asked me was where I came from. On answering, 'From the direction in which the sun rises,' they asked if it wasn't very hot there. They then asked if I had ever been above the sky; if I had not been dead one time and come to life again; whether Casimiro had not been dead and come back again, and various other questions of the same description. A
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After satisfying their curiosity to the best of my ability, and smoking a pipe, I received a message by Juan Antonio that Quintuhual wanted to see me in his toldo. Proceeding thither, I was shown to a seat on a poncho, and discoursed with the old chief for half an hour; at the end of which he made me a present of a 'jurga,' or, as the Tehuelches term it, 'lechu,' a sort of blanket made by their women, similar to the poncho, except, instead of two parts with an opening for the head to pass through, it consists of an entire piece. It was perfectly new, having been just completed by his daughters. A
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After a good dinner we adjourned to see the races, a great

574 After a little delay I was ushered into the Sala, where the two wives of the chief were sitting sewing. The usual *matè* was served, and I waited long in vain for the chief, who was away collecting his followers for an intended pursuit of some of Calficura's Indians, who had recently driven off cattle from the valley.

177 At last I bade good-night to my fair hostesses, and summoning my companion, who had been taking *matè* in the kitchen, set out to return. We had scarcely proceeded a hundred yards, when the tramp of approaching horsemen was heard, and my companion enjoined strict silence, for fear of 'accidents,' and reined up our steeds under the shadow of some trees till we heard the people pass. When their voices had died away in the distance, we proceeded, and resumed our conversation, in the course of which he informed me that it was unsafe to meet people at night in this vicinity unless when well armed. I rather opened my eyes at this, and moralised considerably on the benefits conferred by civilisation on Indian races. At Chaloupe's *toldo* I found Antonio

574 Linares, brother of the chief, who had brought with him a bottle of brandy, over a glass of which I told him my business, which he promised to forward, and after a nightcap he left in search of more boon-companions. This young fellow
 ● [291] was very well dressed in cloth ponchos and chiripas, leather boots and clean linen, and wore a revolver in his belt. He playfully informed me that he had been in search of some one he had quarrelled with all the afternoon, and would have shot him if he had found him.

574 Mrs. Chaloupe made me up a luxurious bed with ponchos and my own saddle gear, and indeed all the inmates of the *toldo* showed me the greatest civility.

000 At an early hour in the morning I started on my now jaded horse in the hopes of seeing Linares, but on arriving at his house was informed that he had already left for Carmen, to have an interview with the Commandante, Señor Murga.

142 description as given by Fitzroy, as that of a Devon cow. The naturally scanty growth of beard and moustache is carefully [302] eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

[302] The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain 145 puberty at an early age—probably about thirteen years—are 582 frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

291 The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old mantle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, eamy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Potro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name [101] "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet [1439] plaited from any unravell'd yarn obtained from ponchos procured in barter with their Arancanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail, or thorn from the algarroba tree; they also wear when travelling broad belts ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is 301 left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

POLYCHROME GUANACO CLOAKS OF PATAGONIA

BY

S. K. LOTHROP

29/171 SOUTH American Indians, for protection against the cold, employed a cloak, a poncho, or a shirt. The genetic relationship between these garments is close, as the poncho is merely a cloak with a hole in the middle for inserting the head, while a shirt is a poncho which has been sewn up the sides: Poncho and shirt are typical of all western South America from Colombia to central Chile.¹ Robes, on the other hand, are a southern element of culture, found from Cape Horn northward to the Gran Chaco. The distribution of fur robes as given by Nordenskiöld² includes the following tribes:

Mataco	Yaro
Ashlushay	Chaná
Toba	Tehuelche
Abipon	Ona
Mbayá	Yahgan
Querandi	Alaca'uf
Lengua	Chono
Southern Tupinambá	Araucan
Charria	Arica (prehistoric)

To this list we may add the Haush of Tierra del Fuego, the Puelche of the Argentine Pampas, and various tribes of the lower Paraná such as the Minuané, Chaná-Mbeguá, Timbú, etc. In short, fur robes have a continuous distribution over thirty-six degrees of latitude in southern South America.

Granted a wide distribution of even such simple cultural elements

¹ Nordenskiöld (1919, pp. 95-107) has discussed the typology and distribution most adequately. Except in a few minor details we have followed his data.

² *Ibid.*, map 15 and pp. 97-98. We have omitted literary sources on which this list is based.

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as the fur mantle, we should naturally expect to find much variation in materials, methods of manufacture, and manner of use. Among the Canoe Indians of Tierra del Fuego, robes were made typically of seal- or otter-skin, and were worn with the fur side outward. Eastern Yahgan at times also used guanaco, while western Yahgan and Alacaluf employed coypu-skins. The stitching was of whale sinew. A characteristic feature of all Magellanic mantles is their small size, for they measure about 35 by 50 inches and covered only the upper part of the body, being held in place with thongs tied across the shoulders. Yahgan capes, to the knowledge of the writer, never received painted decoration on the skin side, but an Alacaluf cape of three coypu-skins, secured for the Museum in 1925 (14/2252), had been painted red.

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Ona mantles were made of two or three skins of adult guanaco sewn together with sinews from the back of this animal. They measure about five feet square, which is enough to envelop the body from neck to ankle. Ona women painted their robes red on the skin side, which was worn next the body, and, when this task was finished, they turned the fur side uppermost to wipe their encrimsoned hands. Thus streaks were produced on the fur, but in no way could they be regarded as deliberately made patterns. In fact, the only fields for painted decoration among the Ona were their persons and their dance paraphernalia, while their patterns, like those of the Yahgan,³ were crude daubs of color, uncertain in line and simple in rhythm.

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On the use of fur robes in the Chaco, Nordenskiöld⁴ writes that they are seemingly an impractical garment for a tropical climate infested with insects; but, as a matter of fact, the nights are often cool, while chilling winds sweep over the country in May and June. Formerly cloaks made of coypu-skins were common, but these have given way to sheep-skin robes owing to the trade value of the former, and the sheep-skin garments in turn are being replaced by capes or ponchos of woven material. Robes in the Chaco are worn fur side inward, and they are painted on the skin side (fig. 12).

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The Tehuelche cape (fig. 1), known as *quillango*, is a fur robe measuring a few inches more than five feet on a side. The fur was worn next to the body and the skin side was elaborately painted.

³ Lothrop, 1928, pl. ix.

⁴ 1919, p. 98.

Around camp or at home in the *toldo* men kept this garment in place with their hands, but ahorse they wore a belt and slipped the cloak from the shoulders when they wished to liberate their arms (fig. 3). 291 ●

The women's robes were secured by a belt and by a pin inserted at the throat. From this fact it follows that the specimens here described were males' garments, for none of them exhibit pin marks.

In addition to the cape, Tehuelche men wore a loin-cloth of hide or of woven material, while the women had a small apron falling to the knees. Both sexes wore tall boots made by stripping off entire the hocks of pumas or horses, which were sewn up at the bottom to form the toe. The women did not remove the hair from their boots, but the men did. In wet

weather the Tehuelche covered these *potro* boots with what is described as an overshoe, but this we judge to have been the primitive Tehuelche footgear, corresponding in type to the moccasin of the Ona.²

Tehuelche painted robes could have been obtained in almost unlimited numbers until a few years ago, but not many of them have reached museums. The reason for this seems to be due to the fact that they were so common that no one took the trouble to preserve them, while, doubtless for the same reason, only short descriptions of their manufacture are on record. The five specimens on which this study is based were purchased by the writer for the Museum in 1925 at Galliegos in southern Patagonia. Other examples may be seen in the Museo de la Plata, the American Museum of Natural



FIG. 1.—Tehuelche Indian, showing cloak.
(After Outes and Bruch)

² Lothrop, 1928, pp. 54-55.

●291 History, the United States National Museum, and the Peabody Museum of Harvard University.

291 In regard to the material preferred by the Tehuelche for their robes, Father Falkner⁶ writes:

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Those made with the skins of young colts and mares are the least valuable. The mantles made of the skins of a small, stinking animal, like our polecat, which they call yaguane, are superior to these last. . . .

The fur of the coipu, or otter, is in equal esteem with that of the yaguane, or maikel. . . .

The mantles made of the skins of guanaco are in still greater estimation than those before-mentioned, on account of the warmth and fineness of their wool, and their long duration. But those which are in the highest esteem of all are made with the skins of small foxes, which are exceedingly soft and beautiful. They are of a mottled grey, with a red cast, but not so durable as those of the guanaco.

On this subject Musters⁷ writes:

Besides the guanaco mantles which are most generally worn, others are made from the skins of the fox, puma, wild cat, cavy, and skunk; the fur of the latter and of the wild cat being the most valuable, but like the others, are generally intended only for barter.

In addition, the present writer has seen several mantles of ostrich-skins from Patagonia. While these have undoubtedly been made by the Indians and exhibit characteristic indigenous sewing, yet it is exceedingly doubtful that they were ever used locally. On the contrary, it appears that they were manufactured merely in order to trade with white settlers.

[439]

A considerable variety of furs, then, were used on occasion in Tehuelche robes, but in most cases the guanaco was selected. This wild relative of the llama, one of the four New World camels, has been most succinctly described by the friend of Capt. Musters⁸ who exclaimed that it combined "the neigh of a horse, the wool of a sheep, the neck of a camel, the feet of a deer, and the swiftness of the devil." We shall examine the methods of hunting guanaco and the weapons employed.

411 When first encountered by Europeans the Tehuelche armed themselves with bows and arrows. Their bows apparently were not like those of the Ona, for they are described as short and stiff.⁹ After

⁶ 1774, p. 138.

⁷ 1871, p. 180.

⁸ Ibid., p. 127.

⁹ Oviedo, lib. xx, cap. vi.

386 scum of boiled marrow-bones, and he states that red paint was ocher, black paint an earth, and white paint a gypsum. Bourne¹⁸ says that black was obtained from charcoal, as was the practice among both Foot and Canoe Indians in Tierra del Fuego. No information is available about yellow, blue, and green pigments. We suspect that the green is always of European origin and has replaced blue, frequently mentioned by early travelers but not found on the Museum's specimens, which, by the way, illustrate the use of both native and European pigments. On the methods of applying paints, we have 413 the statement of Bourne that a stick was used for a brush. The Tehuelche made small hair-brushes by binding together a bundle of slender roots,¹⁹ but apparently never used paint brushes. However, it must be remembered that a stick makes a good brush if the pulp has been removed by chewing so that a fibrous end remains.²⁰ Certainly Tehuelche patterns have been applied with a neatness and precision perhaps not fully appreciable on existing specimens because the colors have run in the rain.²⁰

281 Assemblage of skins we illustrate in fig. 6. This mantle contains
 • 291 twelve skins, placed alternately head to foot, as will be seen if the picture is reversed. From side to side there are five complete rows, two head-up and three head-down, while the sides contain skins which have been split into halves longitudinally. The result of thus piecing together the skins is an alternation of color, the white bellies and the *café au lait* backs of the guanaco succeeding each other in turn. Such robes have considerable commercial value today, and we have been told that more than half a million guanaco-skins were shipped from Patagonia in 1924.

531 Coming now to an examination of the painted patterns, preliminary
 291 inspection shows that the decorated surface habitually is divided into

¹⁸ Ubi supra.

¹⁹ One of these is illustrated by Outes and Bruch, fig. 118.

²⁰ See Orchard, W. C., *Fine-line Decoration of Southwestern Pottery*, *Indian Notes*, vol. II, no. 1, 1925.

²⁰ The colors in pls. LXV and LXVI have been made more intense than on the weather-stained original specimens. The following color-scheme is employed in our line-drawings.



Red



Yellow



Green



Blue



Black

six fixed and limited portions, each of which is separately adorned in its own fashion. These divisions follow.

1. *Edge*.—A strip of solid color runs completely around the entire edge of the robe. On the Museum specimens this is red in four cases and green in one.



FIG. 6.—Fur side of a Tehuelche guanaco robe. Size, 61 x 63 in. (13/9769)

2. *One-border pattern*.—Along one border, next to the colored edge, is a band of polychrome motives set between black border-lines (fig. 7, a).

3. *Corner patterns*.—At each end of the one-border pattern, at the corners of the robe come two identical designs (fig. 7, b, b). These each are painted on a single piece of skin about a foot long, and they are wider than the one-border pattern.

4: Lothrop A-4 (no date) 1929

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4. *Corner tabs.*—Just around the corners from the corner patterns are a pair of tabs painted in solid color (fig. 7, *e, e*). They project slightly beyond the straight side of the robe. Musters speaks of these as "wings."



FIG. 7.—Skin side of a Tehuelche guanaco robe, showing distribution of patterns. (13/9769)

5. *Three-border pattern.*—Starting at the corner tabs, a polychrome design encompasses the three remaining sides of the robe (fig. 7, *c, c, c*). Like the one-border pattern, this is placed between black lines, but it is a little wider, though not so broad as the corner motives.

6. *Central field.*—Inside the patterns we have described, the remainder of the cloak is either painted in solid color or is completely

4: Lothrop A-4 (no date) 1929

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covered with polychrome decoration. Of the Museum specimens, one is painted green all over (fig. 9, *a-c*), while another is red (*d-f*). It will be noted that in both cases the edge of the robe has a contrasting color. The remaining examples here illustrated have the central field completely covered with rather elaborate polychrome motives, which are segregated in three panels by two dividing bands, as seen in fig. 7, *d*. 531 291●

As the robe is actually worn (fig. 1), the one-border pattern runs across the back and over the shoulders. This brings the corner patterns and corner tabs over the arms, so that roughly they suggest the sleeves and cuffs of a coat. The three-border pattern extends down the front edges and across the bottom.

The patterns themselves consist of extremely simple elements, such as the square, diamond, triangle, and cross, but these are worked into combinations surprisingly complex in view of the cultural poverty of the Tehuelche in general. This complexity arises not only from varied juxtaposition of design elements, but also from the alternation of colors.

One of the favorite border motives is a checkerboard pattern based on three colors, of which one is the natural hide. These patterns are so arranged that successive squares form diagonals or zigzags. Examples of the diagonals are illustrated in fig. 9, *e*; pls. LXV, *c*, and LXVI, *a*; while zigzags appear in fig. 9, *a, f*, and pl. LXV, *b*. In each case the zigzags enclose triangles of contrasting color.

Diamond motives are also common. Usually they are boldly drawn, as in figs. 8, *a*, and 9, *c, d*, and pl. LXVI, *b*. In one case, fig. 9, *b*, crossed diagonal lines form small diamonds which have been filled with color in the fashion of a checkerboard pattern.

The triangle commonly is a minor pattern employed as a space-filler, as in fig. 8, *a, c*, and 9, *c*. In fig. 8, *b*, and pl. LXVI, *b*, however, it occupies a major position in the design.

Central patterns are painted on a larger scale than those on the corners and borders, from which they also differ because the colors stand by themselves, while in corner and border motives colors are used to fill black-outlined designs. Central patterns either are like the large meanders seen in fig. 1 or are based on square and cross in various combinations. In fig. 8, *d*, there are shown four-color alternating groups of four and five squares connected by diagonal lines.

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Pl. LXV, *d*, has a much simpler assemblage of alternating squares set between parallel lines of red. Pl. LXVI has the most complicated pattern of the Museum collection, for it contains a four-unit design built up of crosses flanked on all sides by squares.

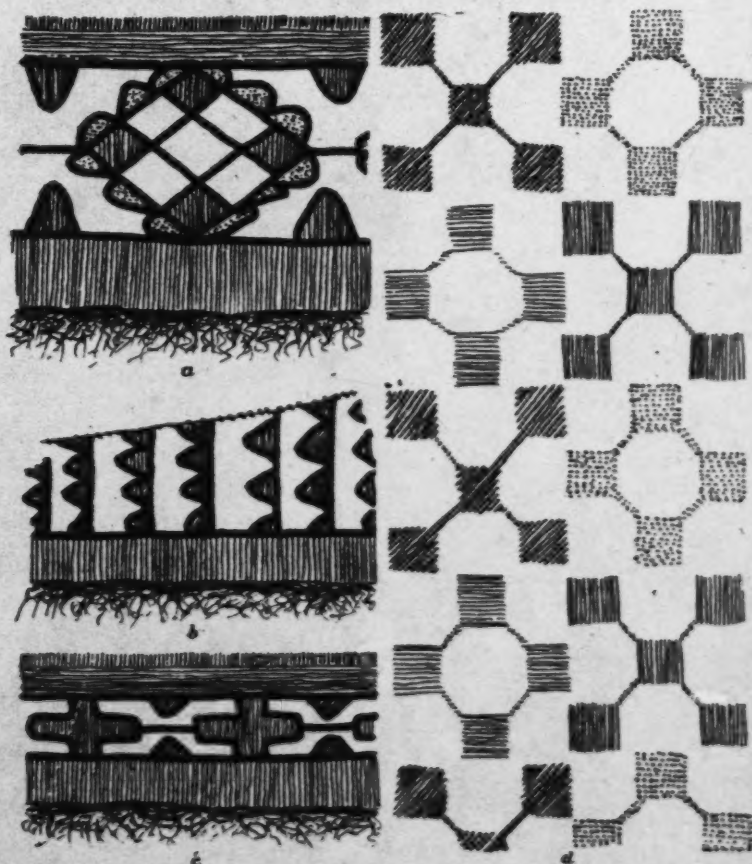


FIG. 8.—Designs from a Tehuelche guanaco robe. *a*, Three-border pattern; *b*, corner; *c*, one-border pattern; *d*, center. (13/9769)

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Such, then, are the Tehuelche patterns. To what are they related and where do they belong in the cultural scheme of southern South America? We have already pointed out that the central patterns exhibit a different tradition from the border and corner patterns. The

A survey of painted pottery in relation to Tehuelche border and corner patterns then yields no very definite connections, although the Tehuelche designs considered suggest in themselves a pottery technique. An examination of basketry decoration from the coast of Chile, from the Araucanian district, and from the Gran Chaco, gives only negative results. At the same time, some of the Tehuelche patterns, especially those in the central field, indicate a basketry prototype.



FIG. 10.—Tehuelche Indians. (After Permetty)

Araucanian weaving,^{21a} on the other hand, has certain definite links with Tehuelche robes. In the first place, checkerboard patterns are common and often are arranged to form zigzags. Secondly, when the Araucanian poncho has a border pattern, it is not a unit completely encircling the cloth, as is the case with Bolivian and Peruvian textiles. On the contrary, the border designs are arranged in opposing pairs, which differ from each other in color, pattern, and

^{21a} Looser, 1927.

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Argentina, especially from the province of Mendoza,²⁰ at times is strikingly like Tehuelche motives.

Aside from fur robes, the most elaborately decorated objects from Patagonia are ceremonial axes, plaques, and labrets, and, as might be expected, the patterns on them show the closest resemblance to the old-style embellishment on skin.²¹ In fig. 15 we illustrate a stone

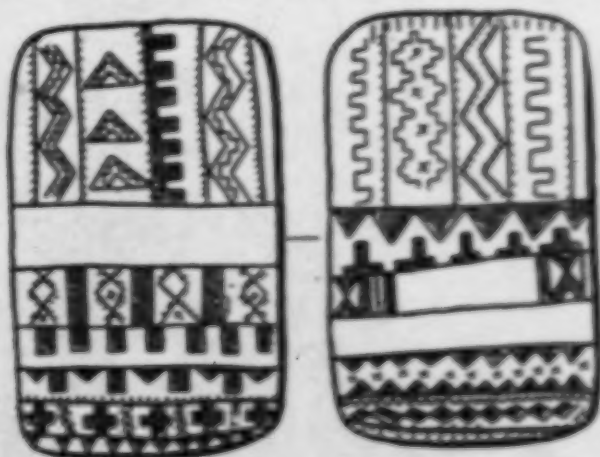


FIG. 15.—Engraved stone plaques. (After Outes, 1906)

plaque engraved with fine-line designs, unusual though not unique in their elaboration. These consist of triangles, lozenges, zigzags, and meanders, executed in a manner very suggestive of the cloak in fig. 10, as well as some of the recent border patterns. The purpose of the engraved axes and plaques has been the subject of controversy, but there can be little doubt that they have an antiquity of several centuries.

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Our survey of Tehuelche robes has shown that this kind of garment once was in general use throughout southern South America.

²⁰ For example, the *Chupungos* incised ware, published by Lafone Quevedo, 1905.

²¹ Axes and plaques have been illustrated by Aschmann (1901, 1902, 1904), Giglioli (1903), Holmes (1911), Lehmann-Nitsche (1909, 1910a, 1910b), Outes (1905, 1908, 1916, 1916a), Vernace (1903), and Vernace and Vauix (1902). Lehmann-Nitsche (1914) has described labrets.

Painted decorations on specimens collected in recent years, though based on simple elements, exhibit a complexity of rhythm scarcely to be expected among people of such general cultural poverty. A study of the designs has shown that they can be divided into two major groups. The more recent of these shows apparent connection with textile patterns of the Araucanians, although the relationship is too vague and the available material too scanty for exact demonstration. The Araucanians, it will be recalled, in the sixteenth century occupied only a few small valleys east of the Andes, but in the eighteenth century they overran most of the Pampas, thus coming into contact with the Tehuelche.

We also have given reasons for believing that the Tehuelche formerly adorned their robes with designs of a different type, related to the art of other nomadic tribes, such as the Charrúa, and until recently found in the Chaco. This school of decoration we believe is basic over a large area in South America, for it is typical of archeological remains not only from Patagonia but as well from the Pampas, from the Calchaquí region, the lower Paraná, and from the Gran Chaco.

The absence of such decorative motives among the Ona and Haush of Tierra del Fuego implies that they had been separated from their mainland kinmen for many centuries, and it raises the question whether the Tehuelche carried this type of design with them when they populated Patagonia or whether it reached them by infiltration at a later date.

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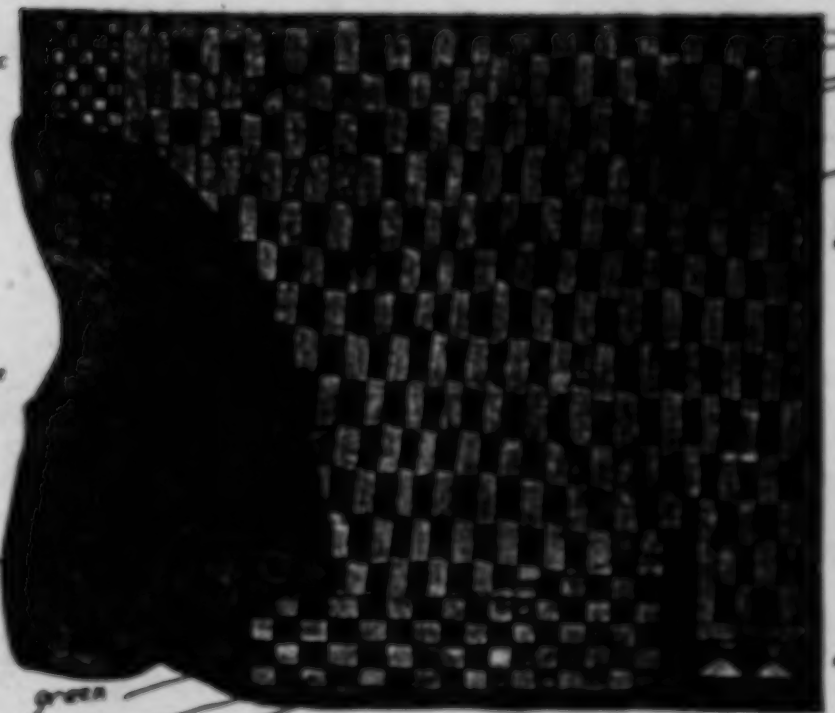
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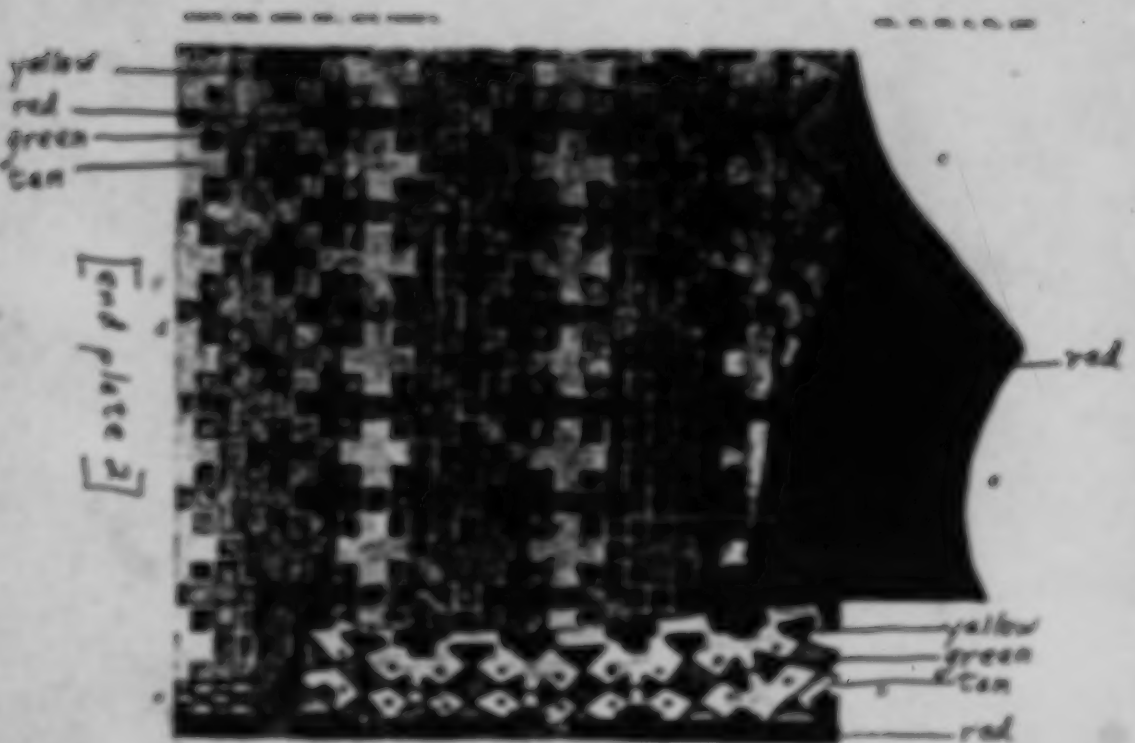
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609 with my whole available force and weight; but the disparity between human strength and horse power, stimulated to its utmost by the spur, was too great. I begged the men in the boats to come again the next morning, and on no account to leave me, which they solemnly promised.

592 I was now hurried back into the country five or six miles, and at last reached an Indian village, and was set down by the old chief at his wigwam. He gave me in charge to one of his squaws, who ordered me into the hut and bade me sit down on the ground. While sitting there, and casting an inquisitive glance around the rude habitation, my attention was suddenly attracted to what appeared to be several pairs of eyes in a dark corner, shining with a strange brilliancy. I speculated silently on the sight, much doubting whether they belonged to human beings or to wild beasts; but, on carefully reconnoitring, I discovered that they belonged to three huge women. Further investigations disclosed a number of dark-skinned boys and girls, of divers ages and sizes, playing and capering about the premises, in a state of perfect nudity.

●[291] It took a considerable time to make out these, or any other objects, distinctly, owing to the darkness of the hut.

[595] Presently the chief, the patriarch of the tribe, entered his habitation, and began a conversation, in his peculiar dialect, with his wives. He spoke in a low, guttural tone, in words the purport of which I could not gather. I was in no mood for conversation, but would have been much gratified by learning his version of the day's "stroke of business."

372 And now a few dry sticks and a bunch of dry grass were brought, mine host drew from a convenient repos-

132 The climate is severe. The Rio Negro forms the northern boundary, and nearly the whole country is south of the parallel of 40° south latitude. At the time of my capture, which was in the month of May, the weather corresponded to that of November in the New England States. Its chilliness, however, was greatly increased by the bleak winds of that exposed locality. Along the Straits of Magellan the weather is also exceedingly changeable. Sudden and severe squalls, often amounting almost to a hurricane, vex the navigation of the straits, and sweep over the coast with fearful fury.

166 The habits of the Patagonians, or at least of the tribe among whom I was cast, are migratory, wandering over the country in quest of game, or as their caprice may prompt them. They subsist altogether on the flesh of animals and birds. The guanaco furnishes most of their food, and all their clothing. A mantle of skins, sewed with the sinews of the ostrich, fitting closely about the neck and extending below the knee, is their only article of dress, except in the coldest weather, when a kind of shoe, made of the hind hoof and a portion of the skin above it, serves to protect their inferior extremities.

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141 In person they are large; on first sight, they appear absolutely gigantic. They are taller than any other race I have seen, though it is impossible to give any accurate description. The only standard of measurement I had was my own height, which is about five feet ten inches. I could stand very easily under the arms of many of them, and all the men were at least a head taller than myself. Their average height, I should think, is nearly six and a half feet, and there were specimens that could have been

coast. I was informed by Captain Morton, of whom the 325
persevering reader will know more hereafter, that he had
touched at Sea Bear Bay for a harbor, and saw there great
quantities of iron pumps, ships' hanging knees, and other
gear, from wrecks of vessels of all sizes. As he was bound
for the land of gold, he thought it scarcely worth his while
to collect the baser metals. Had he been homeward bound,
he might have obtained a valuable cargo.

As ornaments, bits of brass and copper, of silver and 301
German silver, have a high value among the Indians, and
when the metals are plenty such adornment is very com-
mon. The children's shoes have small oval pieces sewed [291]●
on in front, and they appear on other parts of their dress.
When scarce, they are more seldom seen. Blacksmithing 325
in Patagonia is something of the rudest. Two hard flat
stones do duty, the one as anvil, and the other as hammer.
Of the effect of heat in making the metals malleable, and
of the art of tempering, the people have no knowledge. To
make a knife, they take a piece of iron hoop, or iron in any
practicable shape, and hammer away upon it at a pro-
vokingly slow rate. Their blows are not heavy enough to
do much execution; but they keep up a constant tap, tap,
tap, hour by hour, till the iron is flattened to the required
shape and dimensions. It is then rubbed on a smooth
stone till it is worn down to an edge, and finally inserted
into a wooden handle. Sometimes melted lead is poured
into the handle, but lead appeared to be a scarce com-
modity. All mechanic arts, if they deserve the name, are 401
in an equally rude and primitive stage. The simplicity of
these people's ideas is indeed extraordinary. In invention
or constructiveness they are babes. A Yankee boy, six

481 years old, would be a prodigy among them, — a miracle of genius.

- 291 An opportunity was afforded, while in camp, to see some
294 specimens of their tailoring or mantua-making achievements; — either term is appropriate, as the male and female dress do not differ in form, and but slightly in the mode of adjustment. The mantle or blanket is worn around the shoulders; those of the women are fastened together by the corners under the chin with a stick for a pin; the men hold theirs around them with their hands, except that when hunting they tie a string around the waist.

- 281 The skins of young guanacos are selected for mantles, on
294 account of the superior fineness and softness of the hair. Nearly a dozen skins are used for a single mantle, as a large part of each is esteemed unfit for use, and thrown away. The skins, while green, are stretched to their utmost tension on the ground to dry. When partially dried, they are scraped on the inside with a stone sharpened like a gun-flint, sprinkled the while with water, to facilitate the operation. When the surface is made tolerably smooth, and of a pretty uniform thickness, it is actively scoured with a coarse-grained stone, till it has a bright polish. The skin is again dried, then crumpled and twisted in the hands till it becomes perfectly soft and pliable. The thread, as has been stated, is made from the sinews of the ostrich. These are extracted by the exertion of great strength, and divided into strings about the size of ordinary shoe-thread. They are then twisted, the ends are scraped to a point, and when dry become stiff; they are now ready for use.

5: Bourne T-5 (1849) 1874

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136 all the harbors of this coast there is an abundance of birds: both seabirds and amphibious ones, such as ducks, seagulls, cormorants, chorlitos, bandurrias, some abutaridas and pajaros-ninos; there are also some swans, and inland there are partridges, sparrows and some dark colored birds with red breasts; there are also vultures and all kinds of birds of prey. Foxes and black-and-white skunks abound, the urine which the latter give off having the most vile smelling odor imaginable, extending over an enormous area. From the Santa Cruz river south to the Straits there are a few deer.

132 The climate here is cold, but it keeps to a regular seasonal cycle; it rains but little. The winds usually blow from the north, west or south, and are ordinarily violent and make the region uncomfortable, but they are very healthful.

[149] The Indians in these quarters are all of one nation; they are tall,
142 their height varying from six feet to nine spans; for the men, there rarely being any taller than this. The women are not so tall, but are enough so in proportion to their sex. All are handsome, and among the women there are some who are very good-looking and white skinned, although tanned by the wind and sun like the men. There is not to be found a thin man or woman, rather are they all thick-set in proportion to their height, which, combined with their habit of going about enveloped in skins from neck to feet, may possibly have contributed to the reports of travelers that they were giants.

[194] Their language is guttural and they are in the habit of repeating
195 the same word over and over in their conversations. They do not inter-
537 rupt the one who may be speaking even though [68] his speech lasts all day. Ordinarily the speaker is one of greater authority than the others
[540] present, or else of greater eloquence. The women do not speak among the men unless questioned, and then they only answer the question. Those who speak often without occasion and inane are not well considered, and are not even listened to.

29 The dress of the men is made of guanaco, skunk or hare skins, six
53 feet square, the fur turned inward and the hide palmed red, green or yellow. This garment covers them from neck to feet in such a way that only rarely does one see any part of the body other than the arms, and these only when they are in use. They wear also another garment under the outer one, of very soft leather, tied at the waist with a thong, which covers the belly and reaches halfway down the thighs, from which place it tapers to a point which reaches as far as the ankles. Their feet are covered with hide which they secure with thongs; this footgear is of ox hide if they can procure it, and if not, then of the hide of a horse or of a full-grown

[i.e., ca. six feet max. width. - Analysis]

guanaco, and is sandal-like in appearance. For riding they use boots made from the hocks or legs of horses or large guanacos, and their spurs are of wood which they carve with no little art. They bind their foreheads with a band of wool about two fingers wide, woven by themselves and of several colors. These bands hold the hair in place, that is, swept upward on the left side with the ends free like the feathers of a bird. These bands, bound six or eight times about the head, have small pieces of yellow metal or brass at their extremities. When they mount their horses they tie their large outer garment about the waist with a thong, which hang their bolas and knife, which are the weapons they usually carry, and when they require freedom of movement for their arms they allow their skin garment to fall backward onto the horse's rump, and being thus bare from the waist up they present a rather pleasing spectacle as they race off or pursue game, particularly as the hide entirely covers the horse's rear quarters and offers to view its inner, multicolored fur. Their riding gear consists of a sort of packsaddle, with neither saddlebow nor crupper, and made of the hide of a large guanaco, the pads stuffed with coarse, dry grasses. The stirrups, which are carved out of wood, are so small that the large toe will hardly fit into it. They sit somewhat clumsily on their horses, but securely nevertheless, and can race up or down hill with equal ease. The horse's bit is made from a slender stick or from the wing bone of an ostrich, and has a small knob at either end; it is as long as the horse's mouth is wide, and the reins are attached to its enlarged extremities as are also two small thongs which go about the horse's chin and keep the bit from slipping out of its mouth. [69] The reins are made of eight twisted strands of very thin and pliable rawhide.

The women's clothes are made of the same kinds of skins as are the men's and are worn in the same manner, but for one small difference which is that they fasten the garment with two large wooden or iron pins over the chest in such a way that the two upper ends of the hide hang like the flaps of a cloak down as far as the waist. The other two ends of the hide hang behind in the manner of a train about half a yard long. This hangs to the ground when the women are still but when they walk they gather it up in their left hand. They do not use their left hand for anything else, unless it be to shield their parts in some unforeseen circumstance. In addition to this they wear, beneath the aforementioned hide, a sort of square apron which reaches to below the knees, made of flannel, woolen stuff or some other cloth if they can get it, and if not, then of very soft leather. This apron they tie about the waist with a thong, which those women of some authority adorn with beads. They do not wear sandals on their feet as do the men, but when they ride they put on boots similar to those the men wear. They do not cover their heads, but